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untechnical style, with special reference to the modifications of view which the frank recognition of the claims of science and criticism seems to demand."

In accordance with this purpose the writer discusses the Creation, the Assyro-Babylonian Cosmogony and the Days of Creation, the Story of Paradise, the Story of Cain and Abel, the Antediluvian Patriarchs, the Story of the Flood, the Origin of Nations.

In the case of each subject the position is maintained (1) that the sacred writers obtained their materials from the common sources whence other nations also derived their materials, (2) that these narratives are constructed in accordance with the scientific or non-scientific idea of the earliest times; (3) that the religious conceptions presented were given the writers by the Holy Spirit. Taking this position, the writer freely and frankly acknowledges the existence of errors; and claims that the day has past when the traditional interpretation can be maintained.

It must be confessed that the book is unsatisfactory in that it presents the whole case in such brief form; and it may well be questioned whether views which depart so radically from those ordinarily held should be given even to the general public in so incomplete a form. Such a book will surely unsettle the minds of many who read it; and yet it does not furnish enough of a constructive theory with which to connect new views. It is startling to ordinary readers, the class for which the book is intended, to tell them that the Assyro-Babylonian cosmogony may have originated the Hebrew; and no real help is furnished them in the page or two devoted to the subject. The writer's point of view is best summed up in his own words: "The early traditions of the Semitic race were yoked to the service of the spiritual religion of Israel."

We are in this way brought face to face with the living question of the hour. The book gives, upon the whole, a good introduction to the subject. It is reverent in its spirit, and while it yields entirely too much to the demands of the extreme critics, it will satisfy the minds of some who are not able to accept the traditional positions. The materials upon which the work is based are accessible for the non-professional reader in Lenormant's *Beginnings of History*.

For two classes of persons, perhaps, it may serve a good purpose, viz.: those holding opinions upon the subject in hand which are not open to modification, who wish, however, to know what others may think about it, and those who for one reason or another have been compelled to give up more conservative positions and are wandering about in search of something more satisfactory.

W. R. H.

**Pseudepigrapha:** an Account of certain Apocryphal Writings of the Jews and Early Christians. By the Rev. WILLIAM J. DEANE, M.A. Edinburgh: T. & T. Clark, 1891. 7s. 6d.

The centuries between Malachi and John the Baptist are commonly regarded as "centuries of silence." So far as regards actual prophecy this

may be true, but as regards other literature from Jewish sources this opinion, like many other traditions, seems to be in process of radical modification. The brilliant light of ancient prophecy faded indeed into actual night ere the new and brighter dawn of the Messianic day appeared. But the interval is not one of darkness and silence. Modern criticism feels warranted in placing no inconsiderable portion of the Old Testament, especially of the Psalm-literature in these very centuries. Be that as it may, we possess a body of writings from this period, extra-canonical, indeed, and therefore long neglected, but which is rapidly winning for itself the careful attention it deserves. The value of the Old Testament Apocrypha lies not in any contribution which it makes to the fund of inspired literature, but in the fact that it narrates the story of far-reaching political struggles and of religious persecutions heroically endured; in that it testifies to the decay of old institutions and the rise of new, and in that it reflects the ever-shifting phases of popular thought and of national ideals. The Apocrypha, however, contains only a small portion of the Jewish literature which survives from that period. There remains a large number of Pseudepigrapha, so-called because the authors did not append to them their own names, but those of certain famous persons of earlier times. This practice, quite common among the Jews, was not identical with literary forgery. "The authors, having something to say which they deemed worthy of the attention of their contemporaries, put it forth under the ægis of a great name not to deceive, but to conciliate favor." Such Pseudepigrapha are found among the apocryphal books, *e. g.*, the well-known Wisdom of Solomon, and probably even among the canonical books; *e. g.*, Ecclesiastes.

The eight Pseudepigrapha treated in the volume under consideration are divided into four classes: (a) Lyrical, of which a single example is given in the Psalter of Solomon; (b) Apocalyptic and Prophetic, embracing the Book of Enoch, the Assumption of Moses, the Apocalypse of Baruch, and the Testaments of the Twelve Patriarchs; (c) Legendary, the Book of Jubilees, and the Ascension of Isaiah; (d) Mixed, the Sibylline Oracles. Only a few fragments of the latter can with certainty be assigned to the pre-Christian era. These writings contain little information bearing on the course of events, but they tell of the deep penitence that bowed the hearts of the Jews in the religious and political crises of their later history, as well as of the hopes and ideals that lifted and inspired the better class of Jewish patriots. They paint in glowing colors the Messianic expectations of the time. Herein lies their value. They have little intrinsic importance, but they shed light on the most important age in the world's history. Whatever serves to give a more accurate knowledge of the beliefs of the Jews in the time of Jesus deserves most careful study. For we find that many of these beliefs, though resting ultimately on the canonical books of the Old Testament, received their immediate form and color from the apocryphal and pseudepigraphic writings of the Maccabean age. Preëminently is this true in respect to the Messianic

hope, the nature and constitution of the Kingdom of God, and the popular conception of the future life.

Mr. Deane's treatment of his material takes the form of critical essays. It does not comport with his plan accordingly to give in any instance the body of the text, but full analyses instead, with occasional extracts. Questions of introduction, such as authorship, purpose and probable date, receive candid and discriminating consideration. The volume is really an introduction to a study of the texts, and as such will be of great value to those who desire to cultivate a closer acquaintance with that world of Jewish thought in the midst of which Jesus lived, and into which he projected his teachings. P. A. N.

**Books which Influenced Our Lord and His Apostles**, Being a Critical Review of Apocalyptic Jewish Literature. By JOHN E. H. THOMSON, D.D., *Stirling*, pp. 497. Edinburgh: T. & T. Clark, 1891.

The author states in the preface that "the primary object of the present work was to give an analysis and description of the little-known Jewish Apocalyptic books." The book is chiefly valuable for the work thus purposed. The writer gives a sympathetic and oftentimes picturesque sketch of the contents of each of the Apocalyptic books, and thus introduces English readers to a body of literature little known but of intrinsic interest and worth. This section of the book constitutes only about one-fifth of the whole volume. It is preceded by chapters on "The Nature and Occasion of Apocalyptic," and "The Home of Apocalyptic," and with these forms the second book. The first book is an introductory study of the "Background of Apocalyptic," and treats of the Constitution of Palestine, civil and religious, the Samaritans, the Sadducees, the Pharisees, the Essenes, the Apocrypha, Alexandrian Thought and Literature, and non-Apocalyptic Palestinian Literature. Book third, on "The Criticism of Apocalyptic" considers the date and authorship of the books in question. A concluding chapter, constituting the fourth book, is devoted to the theological characteristics of the Apocalyptic books. This, which is essentially the most interesting of all as a theme of study, the author, for lack of space and time, gives only in outline.

But the primary purpose of the volume, in the author's process of investigation, became subsidiary to another, viz.: to show the links connecting the Jewish Apocalypses with Christianity. This purpose colors and dominates the whole book. The two theses maintained are, (1) that the Apocalyptic books were written by members of the sect of the Essenes, and (2) that Christ, though not a member of the inmost order, was an Essene. About the former of these two theories, there seems to be a certain plausibility, yet the connection between these books and the sect, the Essenes, is superficial rather than essential. They show, indeed, the presence of Pharisaic rather than of Essene doctrines. Their central theme is the future Messianic Kingdom to be consummated on the earth, and their central doctrines those of the resurrection of the body, and of sin and judgment. The Essenes, though holding to the immortality of the soul, yet denied the resurrection of the body, and,